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The African Abroad. By WILLIAM H. FERRIS, A.M. New Haven: Tuttle, Morehouse & Taylor Press, 1913. 12mo, pp. 982.

The author of this volume is a lecturer and writer of New Haven, Connecticut, who was educated at Yale and Harvard. The work under consideration is a compilation of various addresses and writings on a variety of subjects, some of which have no relation to the negro. The first volume is divided into four parts, respectively entitled, "Personality and Individuality in History and Literature," "Phases of Negro Thought and Life," "A Thread to Guide One through the Mazes of the Color Question," "An Epitome of Deeds, Achievements and Progress of the Colored Race in Africa, Europe, Haiti, the West Indies and America." The second volume continues the record of achievements of the negro in various parts of the world. The work is an adulation of the negro race, and in its historical aspects is one-sided and lacks altogether the judicial temperament or scientific spirit. The author's statement that the French Revolution was caused by atheism is an indication of his historic grasp. His style is that of the sophomoric orator. He exemplifies his own idea of the negro. "The negro race," he says, "is the greatest race of natural talkers that ever appeared upon stage of history. It is pre-eminently endowed with the gift of gab. It has its oratory on tap. All you have to do is to turn the faucet and a copious stream of oratory will gush forth." His gush of oratory has its fountain in the lore of Yale and Harvard, and fairly floods the pages of his books with liquid scintillations of Greece, Rome, Babylonia, Assyria, modern Europe, and America, including mention of nearly all the great men of history, and a chapter on himself. Senator Foraker is one of his great heroes (he is thanked in the preface for aid in the publication of the book), the champion of the disreputable conduct of the negro troops at Brownsville. Consequently he does not think highly of Roosevelt, who "stands out because he lives in an age of little men." Professor DuBois is greatly admired, while Dr. Booker Washington is disparaged and his views misrepresented.

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The Free Negro in Virginia, 1619-1865. By JOHN H. RUSSELL, PH.D., Assistant Professor of Politics in Allegheny College, Pennsylvania. Baltimore, Md.: Johns Hopkins Press.

It is hardly too much to say that such knowledge as we have of slavery in Virginia, Maryland, and the neighboring region is due very

largely to the intimate, local investigations of the institution conducted by the department of history, political economy, and political science of Johns Hopkins University. Of all the studies thus far published Mr. Russell's book is, as regards both interest and technical excellence, the best.

The history of the free negro throws a flood of light—and from an angle from which we have not been accustomed to view it—upon the institution of slavery. It reveals, perhaps, more clearly than the history of any other incident of slavery, the sentiments that were fused into the mental and moral structure of the institution, but it shows also the forces silently working within which were preparing its destruction.

The free negro, just because he was an anomaly in a system of slavery, seems to throw the characteristics of that institution into the bold relief.

The free negro in slavery, like the mulatto at the present day, was in some respects a pathetic and in others a portentous figure in the social life of the South.

Like the mulatto in the South today, the free negro in slavery was a disturbing element, a *tertium quid* which no ingenuity of political wisdom could fit into the accepted and consecrated system. In the majority of cases, perhaps, the free negro was in fact a mulatto, and so, in a certain sense, what may be called the "mulatto problem" of today is but a sequel to the free-negro problem of slavery. All this makes Mr. Russell's study a valuable source book for the sociologist.

One of the striking facts emphasized in this book, to which attention was first directed by Mr. J. C. Ballagh in an earlier volume in this series, is that slavery was not introduced into Virginia but grew up there. The first negroes were imported into Virginia, not as slaves, but as "servants," so that legally they stood upon the same basis as the white servants, although the periods of servitude were not so definitely fixed. It was not until forty years later that negro slavery, as an institution distinct from white servitude, had become definitely established in custom and law.

Apparently, then, negro slavery, at least as far as Virginia is concerned, grew up upon the traditional and legal basis of contract labor as it was known in England at the time. But the negro was not a white man, and this difference was immediately felt. From the very beginning he was in practice treated differently from the white servants and gradually, as the sentiments of black and white clarified and took shape under the influence of daily contact, the institution of negro slavery assumed an institutional form. It gathered substance and form first in customary law, and later received the recognition and sanction of

legal enactments. Negroes were introduced into Virginia in 1619, but it was not, apparently, until 1660 that negro slavery was established. From that time until the Civil War, under the influence, on the one hand, of forces of individual and personal feelings and, on the other, of public sentiment and economic interests, the institution maintained itself, and with succeeding years continued to mold the minds and sentiments of both races in the South.

Notwithstanding this fact the very existence of a class of free negroes, which continued to increase in spite of the efforts of legislatures to limit and prevent emancipation, is, as Mr. Russell points out, an evidence that slavery did not, in practice and in the case of individuals, receive the whole-hearted support of slaveholders themselves, and held within itself the seeds of its own destruction.

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“Some Ethical Phases of Eskimo Culture.” By ALBERT NICOLAY GILBERTSON, A.M., Fellow in Anthropology, Clark University. *Journal of Religious Psychology*, VI, 321-74, and VII, 45-74.

In this paper an endeavor is made to get a general understanding of the features of Eskimo morality by gathering together statements from all available sources on the various phases of the subject. These show numerous contradictions, and the result is well summed up in the statement of the author that “a study of this kind impresses one with the uncertain and fragmentary nature of our information even about a people of whom so much has been written; and the caution necessary in weighing conclusions based on ‘comparative’ studies of great numbers of peoples, about most of whom our accurate knowledge is painfully meager.” Such a study also “brings out the importance of studying ethnological phenomena in the proper relations to the total cultural complex of which they are a part.”

The importance of understanding as far as possible the manner of life, natural and social surroundings, and past history of any group or even individual before passing judgment on the meaning and ethical bearing of conduct cannot be overestimated. Even with a people as well known and as often described as the Eskimo, the author’s work illustrates the difficulties of a proper comprehension of these features.

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